

pendently into mind consciousness and
mind un-
consciousness, discovers another domain
of realities,.
subjective in its character, which has its
own law and
process; to him Mind may even come to
appear as,
the key of the real. Matter as only a field
for
mind, and spirit apart from mind as,
something
unreal. But there is a farther probing
which
brings up the truth of self and spirit and
establishes,
a greater order of the real in which there
is a
reversal of our view both of the
subjective mincL
realities and objective physical realities
so that they
are seen as things phenomenal,
secondary, dependent
upon the truth of self and the realities of
the spirit.
In this deeper search into things mind
and matter
begin to wear the appearance of a lesser
order of
the real and may easily come to appear
unreal.

But it is the reason accustomed to
deal with the
finite that makes these exclusions; it cuts
the whole
into segments and can select one
segment of the
whole as if it were the entire reality. This
i&
necessary for its action since its business
is to deal
with the finite as finite, and we have to
accept for
practical purposes and for the reason's
dealings
with the finite the cadre it gives us,
because it is

valid as an effect of reality and so cannot
be
disregarded. When we come to the
experience of
the spiritual which is itself the whole or
contains>
the whole in itself, our mind carries there
too its.¹
segmenting reason and the definitions
necessary to
a finite cognition; it cuts a line of section
between
the infinite and the finite, the spirit and
its